

# BOSTON RECORDER.

PUBLISHED BY NATHANIEL WILLIS, NO. 3, ROGERS'S BUILDINGS, CONGRESS-STREET, BOSTON.

No. 5.—VOL. IV.

SATURDAY MORNING, JANUARY 30, 1819.

Price, { \$3,00 in 6 months, or  
\$2,62 in advance.

## EXPENSES OF WAR.

For the Boston Recorder.  
*Second Annual Report of the Committee of Inquiry of the Massachusetts Peace Society.*

The Committee of Inquiry of the Peace Society, charged with the duty of collecting facts and estimates displaying the evils of war, respectfully report:

That since we had the honor of laying before you at the close of the last year, some general statements and calculations, in which the numbers of men employed in military establishments, the expenses of war, and the loss of lives were estimated large; we have not seen any documents which those calculations could be made upon, and have found no reason

to change our opinion of the general results obtained. We have consequently thought it would be useful to the Society or the public, to follow the same track pursued, or to offer to you any further details on the same points. These other reasons induced us to contract the scope, and change the method of our investigations. Believing ourselves at liberty to select any class of facts, or to apply ourselves to any course of calculations, the extensive range comprehended in the appointment of the Committee, and governing ourselves by the arrangement of questions proposed in the Circular Letter to the Corresponding Secretary, published on behalf, we concluded to confine our attention to one of those questions on each ear, and in pursuance of this resolution, we selected for our present subject, the following question contained in that Circular, viz.

What are the facts by which an estimate may be made of the expenditures for supporting military establishments and carrying on war, compared with the expenditures for supporting government, religion, morality and charitable institutions?" On this question we propose to offer to our consideration some comparisons of national expenses of war, so far as ascertainable, with the extent of benefit which might be produced, by the application of those expenditures to objects of confessed utility and advantage to mankind, by which it may be seen what great blessings and improvements Christian nations might have conveyed to the world, by means which have been wasted on its deterioration.

The expenses of the late war of the United States cannot be ascertained with precision, as claims are yet outstanding on the government in reference to it, and the increased military expense defrayed by taxation was well distinguished. The most general opinion on the subject appears to be, that it has cost 100 millions of dollars, 50 millions each year, and as such we estimated it in our former report. If however, we take only the increase of debt, 75 millions of dollars, and add 15 millions disbursements not included in that debt, suppose the whole war expense defrayed by that amount, (which is undoubtedly the truth,) we shall have 120 millions of dollars, or 10 millions each year expended on the war.

The expense of the last years of war to the British government is more definitely ascertained. By the documents we have consulted, it appears that the whole military and naval expense of the year 1815, including advances to other countries on account of the war, was £54,317,677

which add interest on the augmentation of debt for that year, and the whole military and naval expense was £60,517,677

in the present year (1818) the whole military & naval expense is estimated at £15,155,000

and the difference of military expense in the two years is £45,362,677

Equal to \$201,611,393

which is therefore the expense of one year of war, or the annual saving by peace, to that nation.

The military expenses of the French government were in 1809, by authentic documents,

France, £56,500,000

which we must add her contributions on foreign nations, which are confessed to have been annually

the whole expense of her army for that year was £10,117, the whole military ex-

pense of one year of war therefore is £750,500,000

Equal to \$142,218,750

Of the expenditures of the other powers of Europe we have not information of such authenticity as can be relied on, but we conceive those now presented are amply sufficient for the purposes of this exposition.

In comparing these expenses with those directed for benevolent objects, it is not our intention to offer you calculations on every philanthropic institution which has employed the exertions of Christians in the present age, which would swell this report volume, or even to present to you all those which we ourselves have considered; only to leave to call your attention to leading examples of the benefits to which these war expenditures might be applied.

We commence with a comparison of the expenses of the three governments whose war expenses we have just stated.

The civil expenses of the United States in 1818, are estimated in the Treasury Re-

port of Nov. 21, \$3,809,806 And we have estimated the annual cost of war, £40,000,000

From which it appears, that one year's expense of war, would pay the civil expenses of government for upwards of 10 years; and consequently had the whole cost of the late war been reserved for that purpose, our civil expenses would have been defrayed by it for 30 years to come.

The civil expenses of the British government for the year 1815, appear to have been £4,461,087

And we have shewn that the cost of war to that government on that year was 45,362,677

The cost of one year of war therefore to the British Empire, would defray 10 years of its expenses.

The civil expenses of the French government for the year 1817, were F.37,700,000 And the war expenditure of

1809, as computed, 758,500,000

It results therefore that one year's cost of war to France, as in 1809, would pay over 20 years of her present civil expenses.

We have no doubt that a great disproportion exists between the war and peace expenses of every other nation, and we think it must appear to you as a fact worthy of serious consideration, that the practice of war by which (as we believe) nations derive no benefit whatever, but which only serves to draw losses and calamities of every kind upon them, is ten times as costly as those legitimate designs of the institution of government, which are acknowledged to be for the benefit and security of mankind.

This consideration alone we conceive sufficient to induce benevolent men to urge the adoption of some pacific arrangement, by which protection against foreign aggression may be rendered as cheap and efficacious as that against internal disorder;—even were the loss of lives, of private property, morals and happiness which are of paramount and incalculable value, put out of the question.

The next object, the expense of which we propose to compare with that of war, is the establishment of a general system of education.

The age of darkness and prejudice, when the advantage of the rich and great was thought to be secured by the ignorance of the poor and humble, has (we hope and believe,) passed away; and every enlightened mind is now sensible, that education must form the basis of the order, the morals, the religion, and the happiness of mankind. But we are about to show that this noble object may be obtained at an incomparably less expense than war, which only tends to destroy those blessings.

Turning our attention in the first place to heathen countries, and taking as an example the continent of India, we observe that an estimate has been made by our missionaries there, that a school of 50 children would only cost \$150 per annum. At this rate the annual expense of war to the United States, which we have estimated at 40 millions of dollars, would educate 13,333,333 children annually: the annual expense of war to Great Britain, would educate 67 millions: and the annual expense to France, over 47 millions: so that the annual expense of war to either Britain or France, is about as much as is annually required for the education of all the children in the world.

If we take the British or Lancastrian system as a basis, (which is undoubtedly to be preferred on an extensive scale,) we shall find the effect much greater. The number of schools on that plan in Great Britain, in 1817, was 1009; the pupils taught in them 155,000. In 6 years since 1811, £38,250 had been received for the purpose of this institution, and we will suppose the whole of that sum to have been expended in that time. Allowing the number of pupils to have increased in arithmetical progression during that period; £38,250 would educate 77,500 pupils for 6 years; or 465,000 annually. At this rate the annual expense of war to the United States, would give annual education to 109,411,765 children; the annual expense of war to Great Britain, would educate 551,467,833 children: and the annual war expense to France, would educate 389,010,110 children. It is computed that not more than 16 millions can come of age to be educated annually in the world; if therefore, we allow 4 years education to each, 64 millions would constantly require education; consequently 3 fifths of the annual war expense to the U. S.; or one eighth the expense to Great Britain; or one sixth the expense to France, would educate all the children in the world on the Lancastrian plan, at the expense in England. Let us ask what benevolent man would not prefer the application of the money these governments have drawn from their citizens, to such an object as this; to the destructive wars on which they have consumed it? What enlightened politician would not rather trust to the knowledge and virtue such education would produce, than to the fears engendered by war for the public safety? What pious Christian would not estimate the elevation and improvement of his fellow men by education, infinitely above their degradation and destruction by war?

The next object which we wish to introduce to your consideration, is one which

has become deservedly popular among all classes of Christians, and promises the most glorious results; this is the diffusion of the Scriptures among all nations in their own languages.

The prospect that the lamentable ignorance and vice in which Paganism retains the largest portion of the globe, shall be removed, and the knowledge of true religion every where prevail, is a delightful anticipation to every pious mind, and promises to be realized by the institution of Bible Societies, which are constantly increasing in numbers and success.—

Great however as has been the zeal and exertions of the present age, it must be obvious to all acquainted with the subject, that the means employed are yet inadequate to the end proposed, of giving the Gospel to the world. But we propose to show that what is yet unaccomplished by the arduous endeavors of individuals, or extensive societies, could have been effected at once, (so far as pecuniary means are required) by the expenses of a single year of war to two nations.

As the American Bible Society has not yet sufficiently matured its reports, to enable us to judge of its relative expenses and effect, we take as a basis for this country the operations of the Massachusetts Bible Society. In the year ending July, 1818, that institution had issued 3544 Bibles and Testaments, which cost by their report, \$1832, 84. At this rate 40 millions of dollars, which we have estimated as one year's expense of war, would furnish 77,344,449 Bibles and Testaments of the same assortment, and 24 millions of dollars will be required annually for the support of the whole.— Admitting these data (which we consider sufficiently correct,) the annual expense of war to the two protestant nations, Great Britain and the United States combined, would furnish ministers for all the destitute protestant parishes in the world for upwards of 10 years.

The British and Foreign Bible Society had expended in 14 years, ending March 31, 1818, £612,100; in which time, according to their report, there had been issued at their expense, more than 2 millions of Bibles and Testaments. According to the estimate we have made therefore, one year's expense of war to the British government would produce and circulate 148,956,451 Bibles and Testaments, of the same assortment; which would give one to every family at least on the eastern continent. We thus see that had the governments of the United States and Great Britain, agreed each to apply one year's expense they have recently wasted on war, to the promulgation of the Scriptures, they might have produced copies for the supply of the globe, and had the means of diffusing them ascertained and adopted, every family in every nation of the earth might have possessed this inestimable treasure. To appreciate fully this comparison, we ask our fellow Christians for a moment to reflect on the immense disparity between the effect of an expenditure, which might be permanently productive of the present hope and virtue, and perhaps everlasting salvation of millions; and that application of it, which tends to destroy the comforts and the lives of multitudes, and by its irreligious influence, has, we fear, too often been the occasion of their eternal ruin.

We now proceed to offer you some calculations on a subject intimately connected with the preceding, and which is considered by many to possess equal claims to our attention:—we allude to the design of evangelizing the world by the preaching of missionaries. The command to preach the Gospel to every creature has, we believe, begun to be felt and obeyed with greater alacrity than heretofore, but yet with distant prospect of success. The calculations we offer enable us to discover, that its complete execution might be effected at a less expense than two years of war occasions to the two nations mentioned.

By information from an authentic and respectable source, we learn that the highest salary of a missionary in the East Indies is \$667 per annum; and those in our western territories nearly the same; the passage to India is \$250; and the greatest expense of preparatory education is \$300 per annum. Let us suppose that 7 years education is bestowed on each missionary at this rate, that the average expense of conveying all to their destinations, would be the same as the passage to India; & that it would be requisite to maintain each of them 20 years in their several stations on an average, before they were changed.—

On calculating these elements we have \$15,690, as the expense of each missionary for 20 years; and at this rate the expense of one year of war to the U. S. States and Great Britain combined, would furnish and support 15,400 missionaries for twenty years. In a valuable treatise lately published by our missionaries at Bombay, it is computed that 30,000 missionaries are wanted for the conversion of all that part of the world, who have not yet embraced Christianity. Consequently one year's expense of war to these two nations, would be sufficient for the maintenance of all the missionaries wanted for 10 years. Again, we solicit the serious attention of Christians to this subject, and ask them whether paying their money to armies of sanguinary warriors, spreading death and destruction among their fellow men, or bestowing it on the heralds of love and peace, occupied in preaching the words of eternal life, is an employment of it most agreeable to their Heavenly Father?

Another object which we conceive high-

ly desirable, if not of such magnitude as the conversion of all the heathen, is, that those who are destitute of religious instruction in countries professedly Christian, and who are unable to acquire it from their own means, should receive its benefits from other Christians in better circumstances to afford it. It cannot be denied that there are multitudes of our Christian brethren in this situation, and recent investigations have developed the fact, that there are many more than could have been supplied. It may not be amiss to see how far the expense of war would go to remedy this evil.

Omitting Christians of the Romish and Greek churches, who are probably abundantly supplied with ministers of their own denominations, and who would be unwilling to admit those of others, we may estimate the population of protestant countries at 70 millions, one half of which may be considered as supplied, or able to supply themselves with religious teachers. Let us suppose that 40 millions still require aid from others, and allow one minister to every 1000 souls, and we shall have 40,000 ministers required for the complete supply of destitute churches. Computing these to cost \$600 each per annum, (which by collation of many parishes we find to exceed the average, including all parish expenses,) and 24 millions of dollars will be required annually for the support of the whole.—

Admitting these data (which we consider sufficiently correct,) the annual expense of war to the two protestant nations, Great Britain and the United States combined, would furnish ministers for all the destitute protestant parishes in the world for upwards of 10 years.

Although hitherto less generally interesting than the other objects we refer to, we consider Peace Societies equally entitled to the character of benevolent institutions, and the expense of which we may compare with that of war. In the year 1817, the whole expense of this Society was \$219; and in this time it had issued 2,696 copies of the Friend of Peace, or 674 copies each quarter, besides other publications. Suppose the same proportion of extra publications issued by Societies on a larger scale, the annual expense of war to the United States would furnish 108,273,092 copies of quarterly pamphlets, besides extra publications; nearly enough for every family in the world; and the expense of war to Great Britain, would supply the same to more than four times the families on the globe. Now we venture to express the belief that such a dispersion of pacific tracts, (if practicable) would be found ultimately a more efficacious & permanent security against war, than all the fleets and armies on which nations rely for their safety; and any people adopting this course, and practising justice, might more rationally hope for the protection of the Almighty, than those who put their trust in these boasted preparations.

By conjectural computation, we find it probable that the annual expense of war to Great Britain only, would pay the expense of a permanent general Congress of deputies from all Christian nations, for 30 or 40 years, which might be charged with international legislation, and the adjustment of all disputes, and thus remove every shadow of pretence for war, and even the possibility of its recurring. Again, the annual expense of war to Great Britain and the U. S. States together, would support public libraries all over the globe, by which gratuitous instruction might be afforded to every family. The expense of one year of war to each respective nation in the world, would fill their countries with roads, bridges and canals; and what will be thought more remarkable, the war expenses of the nations, by our calculations, would support all the paupers to be found in them.

But we forbear to fatigue your attention with any further enumeration of comparisons, which always terminate in a similar result. The consequences we consider ourselves enabled to draw from them with confidence is, that war is far the most costly as well as most pernicious of all human pursuits; and we think you must be satisfied that any benevolent object however extensive, may be attained with less means than the prosecution of war demands.

But we wish to present this subject once more to you in another combination; and to show you that not only each of the designs we have alluded to, might be accomplished by the expenditure of a short term of war, to one or two nations, but that the principal part of these objects may be attained together, by a minor portion of those burdens which Christian nations have imposed on themselves, for the maintenance of the recent wars in which they have been engaged since the French revolution.

If we consider the short peace of Amiens as a mere truce, the British government has been engaged in a war with France, from 1793, to 1815, a period of 22 years; during which the other nations of Europe have, with various intermissions, all taken part in the contest. By calculation from various documents, we estimate the cost of war to G. Britain, during that period to have been £720,000,000; or, \$3,200,000,000. The war expense of the same period to France,

Austria, about \$3,130,000,000  
Germ. Flor. 2,000,000,000  
Three years war to the United States, \$1,000,000,000

States, in that period,	\$120,000,000
Amounting to	\$7,450,000,000
The expense to the other powers of Europe is not well known to us, but we consider it a very low estimation to add	\$4,550,000,000

And we have \$12,000,000,000 As the probable expense of 22 years of war to Christian governments, since the commencement of the French revolution; without taking into view the losses to individuals. Now if we suppose they had remained at peace during this term, and had levied one fifth part only of this sum upon their citizens, leaving them unburthened with the other four fifths, they would have raised 2,400 millions of dollars, which might be concert have been applied to several of the objects we have enumerated.—Let us suppose it applied in the following manner.

- To the establishment of schools on the Lancastrian plan over the globe, in which 64 millions of children could be constantly taught; which by computation on the foregoing data would cost for 22 years, \$514,300,000
- To the publication and dispersion by missionaries of the Scriptures in all languages; (20 millions annually is estimated to be required for the world,) 22 years would cost 598,500,000
- To the maintenance of 30,000 missionaries, for 22 years by computation, 510,700,000
- To the support of 40,000 ministers of the Gospel required for destitute churches in Christian countries at \$600 each, 22 years is 528,000,000

The whole would amount to \$2,152,000,000 Which would be defrayed by the aforementioned sum of 2,400,000,000

Leaving a surplus of 248,000,000 To be applied to a general international Congress, or any other object required.

Thus we see that by refraining from the practise of war, and applying one fifth of its expense only in the manner here proposed, (by which it is believed national debts might be entirely avoided, and much burthen to the subjects removed;) all the inhabitants of the earth might receive the blessings of education, be converted to the saving knowledge of Christ, possess the inestimable gift of the Bible in their own language, and enjoy the advantages of religious instruction and civilization. Wars and all their tremendous consequences might be banished from the earth, and nations forming a vast peaceful brotherhood, would present to the eye of the philanthropic christian, that delightful prospect of progress towards perfection, which the glowing language of prophecy teaches him to anticipate, and for the advancement of which it calls on him to bestow his zealous exertions. We ask christians to contemplate this picture, unhappily yet only one of the imagination, to contrast it with the melancholy scene reality exhibits in this world, to compare what they might have done, with what they have done, and say if it is not now time to commence a new system, and hasten to repair the ravages ambition and delusion have occasioned.

The comparative statements now presented to you, we are sensible are slight, considered as information, and in the comments we have been led into upon them, we feel that we have trespassed much on your indulgence. In accordance with the plan stated in the commencement of this report, we have not thought it proper to produce any detached collections, on other subjects of our inquiries, not relating to the present comparisons; if what has been offered shall have a tendency to shew the real impolicy in a pecuniary view, independent

Board, or by that branch of the Society under which they were educated, to labour in Domestic Missions one year after their licensure; provided such labour shall not interfere with the authority of the Presbyteries under whose care they may be.

ART. 5. If any person who has been assisted by the Society shall, through his own fault, fail to enter upon the Gospel Ministry, he shall within a reasonable time, refund the money expended in his education, with lawful interest, wherever required by the Board, or by any branch of the Society under whose care he was educated.

ART. 6. To constitute a bond of union between the different branches of the Society, a Board of Directors shall be appointed to conduct the business of the Society, consisting of thirty-two members, exclusive of the officers; one half of which number shall be elected by the Society at its first meeting, and the other half by the Society at its first annual meeting; one fourth of the Directors thus elected, shall go out of office at the expiration of each year, in alphabetical order. The Board shall have the right of choosing annually their own President, a competent number of Vice-Presidents, a Corresponding Secretary, a Recording Secretary, and a Treasurer; who shall be, ex officio, members of the Board; and also of filling any vacancies which may occur during the year. Five members of the Board shall constitute a quorum. The business of the Board shall be to appoint Executive Committees; to receive reports from them; to send out agents; to hold and invest funds; to appoint the exercises of the annual meetings of the Society; to publish whatever they may think proper, and to do every thing not expressly assigned to the executive committees.

ART. 7. Two Executive Committees, consisting of persons in or out of the Board, indifferently, shall be immediately appointed; one for the city of New-York, and the other for the city of Philadelphia; and similar committees may be appointed, from time to time, in other parts of the country. Each committee shall have power to make their own by-laws; to choose their own officers, including a Treasurer; to fill their own vacancies, and increase their own number at discretion; to collect funds for the common Treasury; to appropriate, without controul, the portion which falls to them, and to select young men, and educate them at any College or Seminary in the United-States. They shall keep a record of all their proceedings, and yearly transmit to the Corresponding Secretary of the Board, at least two months before the annual meeting of the Society, a report of the whole; particularizing the amount of the monies they shall have collected, and the number of young men under their care. Monies thus reported shall be at the disposal of the Board. The Committees shall be entitled to draw upon the common Treasury in proportion to the number of young men which they report as being under their care. If there be more than enough to allow to each a hundred and fifty dollars for the year, the Board shall decide whether to make a larger dividend, but shall have no power to alter the proportion. Each Committee shall divide their part among the young men at discretion: provided always, that the Board shall have power to suspend remittances of money to, or dissolve all connexion between them and any Executive Committee, or Auxiliary Society, whenever, in the opinion of the Board, such committee or society shall have abused the constitutional powers, or neglected their duty in providing funds.

ART. 8. Any Auxiliary Society which the Board approve, and any Presbytery, may have all the rights, by performing the duties, of an Executive Committee.

ART. 9. The annual meetings of the Society shall be held alternately in the city of New-York and in Philadelphia; in New-York on the evening of the Anniversary of the American Bible Society, and in Philadelphia on the first Tuesday evening after the opening of the General Assembly of the Presbyterian Church.

ART. 10. Any alteration may be made in this Constitution at any meeting of the Society, by the unanimous vote of the members present; or by the concurrence of two thirds of the members present, if such alteration shall have been proposed in writing at the previous annual meeting.

#### Officers and Directors of the Society.

**President**—Hon. Elias Bondinot, L. L. D.  
**Vice Presidents**—Rev. Drs. Eliphale Nott, President of Union College, Henry Davis, Hamilton do. Charles Coffin, Greenville do. Timothy Alden, Meadville do.—Brown, the College at Athens, Ohio. His Excellency Daniel D. Tompkins, Vice President of the U. S. His Excellency De Witt Clinton, Governor of the State of New-York, Honourable Chancellor Kent, Judge Platt, Elisha Boudinot, Aaron Ogden, George Huntington, Esq. Robert Lenox, Esq. Richard Varrick, Esq. Gen. John M. Cumming, Rev. Dr. Peter Wilson, William Montgomery, Esq. Thomas Cumming, Esq. Augusta, G. Jacob Burnet, Esq. Cincinnati. Cor. Secretary—Rev. James Richards, D. D. Rec. Sec'y—Rev. M. LaRue Perrine, D. D.  
**Treasurer**—John Adams, Esq.

**Directors**—Rev. Drs. Edward D. Griffin, Samuel Blatchford, John B. Romeyn, John M'Dowell, David Porter, Rev. Messrs. Gardner Spring, Thomas H. Skinner, John Chester, John F. Clark, Messrs. Thomas Bradford, Eleazar Lord, Rensselaer Havens, Zachariah Lewis, Nahaj Taylor, Theodore Freelinghuyzen, Saml. Holcomb.

In the Theological College of the Reformed Dutch Church at New-Brunswick, Penn. the 4th Nov. last, there were twenty-three young gentlemen preparing for the Gospel Ministry. Two new Professors have been appointed, and some other measures adopted to advance the interests of the institution.

#### DOMESTIC MISSIONS.

Extract from the Report of the Society for Propagating the Gospel among the Indians and others in North America.—Nov. 5, 1818.

#### MISSIONS IN MAINE.

The Rev. John Sawyer has assiduously attended to the duties assigned him, as minister and instructor, at Williamsburg and the vicinity. He opened his school at Brownville for the winter early in December, and closed it in March. Without giving weekly details, he thinks it sufficient to say, "I have laboured with all my might." On the Lord's days he preached in Brownville, Sebec, No. II., and Foxcroft; and visited and lectured as circumstances would admit. The whole number of pupils, that attended his school, was about 52. He has instructed them in reading, spelling, writing, grammar, and arithmetic, and "habitually endeavoured to improve their morals and religious information." How well directed has been the attention of the Society "to this much neglected part of the country," appears from a paragraph in his Journal. "By your aid I have been able to attend the education of neglected children, which has been near my heart more than twenty years, and was one of the most influential motives in my coming into the District of Maine. I have been more encouraged this year than at any time before, in view of the aid afforded for the due and proper instruction of children in these new settlements....I should long before this have been disheartened, but for the greatness of the object. Last fall I visited a neighbourhood, where I found their sons and daughters, of the age of 18 or 20 years, who could not read a word. I engaged a young woman, of good qualifications, to teach them three months. The first week she has 25 scholars, and only 4 of them could read the alphabet. A few miles distant, I visited a family of 13—parents and children—and neither parents nor child could read a sentence in the Word of God; and in the nearest house was a family of 7, in the same lamentable ignorance. In many places, the parents are not able to be at expense for the schooling of their children." On the whole, "the hopes" of our missionary "are strengthened much, in view of the benefits to the tender minds of the rising generation in this region."

The Rev. Daniel Lovejoy has performed a second mission of four months at Robbinstown and the vicinity, where he "was received with the same kind attention as before." The principal part of his time he spent at Robbinstown, where the people "seemed quite anxious to enjoy the regular administration of the word and ordinances of the gospel." He preached to them eleven Sabbaths, and on Thanksgiving day; administered the Lord's supper twice; admitted five members into the church; and baptized 4 children. He received from them \$73 for the benefit of the Society; also \$3.64 from a lady there, "who was a friend to the Society and to missions." At St. Andrews, in the British dominions, nearly opposite to Robbinstown, our missionary performed considerable service, on the invitation of some persons from that place, who attended meeting at Robbins-town. With commendable prudence, however, and in conformity to instructions, he previously visited and consulted the clergyman of the place, a minister of the church of England, more than four-score years old, who was unable to preach but once in a week; who very readily and cheerfully consented that he should preach in his parish; also, one of the principal magistrates, who assured him, that there were no objections, even by churchmen themselves, to his preaching there. He accordingly preached at St. Andrews nearly every Sabbath, at a third meeting, during his continuance at Robbinstown; and had much reason to hope that his labors were useful.—The people attended remarkably well; and he had many more hearers in this place, than in any other where he preached during his mission. A number of individuals here voluntarily contributed for the benefit of the Society **more than \$20.** At Penhamaquam he preached one Sabbath, and several lectures. The people attended well, & contributed to the Society \$6.70. At Dennysville he preached two Sabbaths, and several times on other days. The people attended, in considerable numbers, and with regularity, and contributed for the Society \$16.86. At Orangetown he passed several days, & preached several times, and received for the Society from T. C., Esq. \$3, and from Mr. A. C., \$3.80. At Plantation, No. I. he preached many times, once on the Sabbath; at Scarsmont, three Sabbaths. Wherever he preached, he visited, as far as convenient, from house to house. During his mission, he preached 69 times, attended 6 meetings for prayer and religious conversation, 2 funerals, and visited one school. The people were very desirous that a missionary should be employed in this region; a decisive and very honorable proof of which is perceived in the collective sum of contributions for the Society, amounting to no less than \$127.84.

The Rev. Josiah Peet has continued to perform the service, assigned him at Norridgewock and the vicinity. During his mission he preached at Anson, Mercer, Starkes, Solon, Canaan, Athens, Cornville, Fayette, Number 3, Fairfield, and Madison. He preached 45 sermons, attended 8 religious meetings, administered the Lord's supper once, baptism twice, visited 9 sick persons, and about 20 families. He also attended the meetings of the "Ministerial Conference," and of the "County Association for the Reformation of Morals." To the last he devoted considerable time and labor. "This association is making some vigorous efforts to arrest the progress of intemperance." "During the whole of this

mission," observes the missionary, "I have found people unusually disposed to attend meetings, and unusually attentive when at meeting; and requests that I should repeat my labors among them have been more urgent. In many places in the vicinity there has been an unusual excitement to the concerns of religion, within the year." It is humiliating, however, to learn what irregularity and disorder are still prevalent under preachers, who "profess to receive their message directly from God, and therefore infer that learning is not necessary." With the continuance of the Society's aid, our prayers are requested "for the success of the gospel here;—that pure religion may be here revived; and that this wilderness may become as a watered garden."

The Rev. Nathan Douglas has performed a mission of two months at Alfred and the vicinity. At Shapleigh, where he labored one month, he spent his time in visiting from house to house, distributing Bibles, catechisms and tracts, and conversing freely upon the great doctrines and duties of religion; also in preaching in different parts of the town on week days, and in the Baptist meeting house on the Sabbath. In this place he preached 14 sermons, administered the Lord's supper once, baptized one child, and visited 98 families and 2 schools. He found here 12 families destitute of the Bible, and supplied them. "I find," he observes, "great reason to lament the neglect of early instruction in religious things. Here are parents, who were themselves instructed in the catechism, surrounded with children to whom even the first principles of religion have never been taught; and who knew no more about catechisms than the heathen do about Bibles. Observing the omission of catechetical instruction "owing to negligence rather than prejudice," he was encouraged to press the importance of it upon parents. To make the more sensible impression, he frequently examined the children before them, and, to their extreme mortification, found the children destitute of a knowledge of the existence of God!" "Who can look forward without weeping," he exclaims, "to the day when these children shall become parents themselves? I can entertain but a little hope, that they will ever give their children instruction until they themselves shall have line upon line, and precept upon precept. One instance of extreme and affecting ignorance I cannot forbear to mention. I visited a poor family, and found that the man and his wife were absent. I inquired of the oldest child then present, whether they owned a Bible. She replied, that they did not. I then asked her, if she ever read the Bible at all. She answered me in the negative. Wishing to know whether she could read, I then put that question to her, and handed her Dr. Watts's Advice to Children, observing, that if she would read a few words of it, she might have it. Her desire to read could not be more sensibly manifested than by the effect it had upon her. She made great exertions, and confessed she could not read. I gave her the tract, and promised to give them a Bible; which I afterwards performed. This gift was no less effectual in drawing forth a flood of tears from him, who had been distinguished as an ungrateful father, a dissipated man, an open opposer to all religion. His daughter was 17 years of age." The last of the first four Sabbaths he spent in the west parish by an urgent request; and administered the Lord's supper in the presence of a crowded and very attentive assembly. The church consists of about 20 members. They have been greatly divided by sectarians, "whose influence," our missionary observes, "has now almost ceased in these parts."

"With respect to Alfred," he writes, "it has pleased God to refresh my heart and the hearts of all his followers. When I first became acquainted here, they were in a very broken and distressing condition.—They soon began to be united, and moved for my settlement. Finding their numbers and means small, I agreed to settle with them on condition of a reserve of time for missionary purposes." Mr. Douglas was ordained at Alfred Nov. 8, 1817. Since that time he has baptized there 16 children, and received 25 persons into the church, which now consists of 60 communicants. There appears an increasing disposition in the Society to do something for religious purposes; and should they have aid for a few years, the hope is expressed, "that they will endeavor to do without, and even contribute much for the general cause."

The Rev. Freeman Parker has performed a mission of two months at Dresden and the vicinity. His labors were employed in Dresden, Pittston, Bowdoinham & Litchfield. After the religious exercises at Pittston at a meeting of inquiry,—the object of which was to ascertain the general state of religion, the want of Bibles, and the disposition to hear the word—he was informed, that there were in that part of the town [East Parish] from 15 to 20 families which, with the exception of three or four Roman Catholics, are generally attached to the Congregational order, that they were from three to four miles from any place of worship (and that of the Methodists); that only one sermon had been preached among them since their first settlement, about 15 years; that no missionary had before ever visited them; and that they were so poor as even to be neglected by Methodist preachers.

They were thankful for this attention of our missionary, and very desirous that he should visit them again; to which he readily consented. At a similar meeting of inquiry in Litchfield, he was informed that a Congregational church, consisting at present of about 20 members, was organized in that vicinity seven years ago; that about 20 families were informally connected with it for the purposes of worship; that they had a small meeting house in which they constantly assembled on the

Sabbath, for social reading, singing & prayer; that they had suffered grievous trials from sectarian persecution; that they had preaching from 8 to 12 Sabbaths a year, chiefly from the Maine Missionary Society. Only one family was known to be without a Bible, which he supplied. They had a small, religious social library; to which our missionary added Bishop Wilson's work, "believing it might be more useful in that situation, than given to a single family."—Mr. Parker preached 33 sermons, visited nearly 60 families, and the sick in ten instances; attended 2 funerals, baptized 2 children, and received one person into full communion. [To be continued.]

#### LATE MISSIONARY INTELLIGENCE.

From the *Missionary Chronicle*, for Dec. 1818.

#### OTAHEITE.

By letters which have just arrived from the brethren at Eimeo, dated Dec. 1817, we have received the gratifying intelligence, that Mr. Threlkeld, who embarked from England in the Atlas, January, 1816, and remained some time at Rio, in consequence of the illness of Mrs. T.; Mr. Barf, who embarked in the Surrey the following summer, & who was detained some months at New South Wales by the indisposition of Mrs. B.; and Messrs. Darling, Bourne, Platt, and Williams, who sailed in the Harriet, from Gravesend, on the 18th of Nov. in the same year; had all arrived safe at Eimeo, in the Active, on the 18th of Nov. 1817, being exactly one year from the time of the departure of the latter brethren from Gravesend.

From these letters we learn that all the brethren and sisters, except Mr. Davies, & Mrs. Ormonde, were well; that the general circumstances of the Mission, and of the islands, continued much the same as on the departure of the despatches of July and September, 1817; and that a separation of a part of the Missionaries in Eimeo, to distant stations in Otaheite and the leeward islands, was expected shortly to take place, in consequence of the forward state of the vessel that had been built by the Missionaries, and the arrival of the abovementioned brethren, the total number being then sixteen.

Mr. Darling, in his letter of December 8, 1817, says—

"I cannot close without noticing what has struck me with astonishment and delight—a whole group of islands, the inhabitants of which were a few years ago gross idolaters, now the professed worshippers of the living and true God, and Jesus Christ his Son! And could you but witness their assemblies, you would be constrained to say. Surely they are more than mere professors? I believe many of them are true professors! It may well be said of them, as it was of Paul, 'Behold they pray! They have prayer meetings among themselves; the numbers that attend, and their apparent devotion, exceed what I ever saw. I believe there is scarcely a house where family prayer is not regularly performed. The Capt. of the vessel we came in has been round the island, and he informs me that at all the places where he called, there was a house of prayer; and that where he stopped all night, the people would not converse with him till after prayer. They are examples in this to thousands, who have been privileged with the gospel for many years."

Upon receipt of the supply of paper from the British and Foreign Bible Society, by the newly arrived Missionaries, it was resolved to extend the revised edition of the gospel by Luke, then printing, to 3000 copies.

Translation of a letter from POMARE, king of Otaheite, to Mr. JOHN EVRE, at Paramatta, Moorea, Afareaia, July 2, 1817.

Very good Friend—May you be saved by Jesus Christ the true Saviour, by whom alone we can be saved. The word of God has taken root (or made mighty to grow) in Tahiti, and also at Rotaia. There are none of these lands left but have received the word of the true God. There are not remaining so much as one of the base idols in any of these lands; they are totally destroyed (or demolished), having been burnt by the fire. Jehovah alone is universally worshipped by the people of these countries. Jehovah himself caused his word to take root, and therefore it succeeds. It was not by our power or ability that it took root; for what ability have we? we have no power or ability. God himself is the supreme cause of his word being universally received in these lands. Now they are highly honoured by their having received the excellent word of the true God. Their obedience of the word of God has made them great (or illustrious). Verily we have ceased all our ancient bad customs; they are universally cast off. Stealing, fornication, infant slaughter, drunkenness, &c. &c. are all totally and universally abandoned. Perhaps there is still remaining much evil in man's heart not yet cast off (or come to a dissolution), but continues concealed within, in the hidden recesses of the heart. God only can so work as to cause its entire overthrow.

How is it that you are so attached to your residence at Port Jackson? Have you no thoughts towards Tahiti? Tahiti is now very (or in a state of contentment). My affection for you continues unabated, my good friend. Where does Mr. Youle reside? It is commonly reported, that he dwells in a remote country. Is it a true report? Write to me that I may know. Let me have all the information you can send; let me know all the news of Port Jackson; write to me particularly, that I may know. I have one small request to make, my good friend. Do not think unfavourably of me for it. Send me some paper and quills, a good quantity. You need not be careful of the quality of the paper. If it should be

indifferent, send it, that I may proceed with my dictionary. I have no paper to write on with my dictionary. I am writing a diary. I have two copies that I wish to go with; but I find it difficult to arrange (or collect) words to complete my dictionary. Perhaps it will not soon be done.

Mr. Ellis, Mr. Crook, and Mr. Davies are preparing to publish the Bible. It is now the 30th of June, they began to make preparations. When they have finished making their preparations, they will publish the Gospel of Luke, the Psalms of David, the Book of Jonah and also of Job. There is a great mortality this season. My wife Tarutaria is very ill. Perhaps she will die. The termination of life we know not. But God knows. With him is life (or salvation).

May you be saved by Jehovah, and Jesus Christ our Saviour, by whom alone we can be saved.

KING POMARE, of Tahiti, to the

#### BELLARY.—INDIA.

A LETTER has been received from Reeve, dated Jan. 29, 1818, which states that the Lord has not left himself without witness in that place, especially among Europeans. More than fifty men have been added to the Church within last 18 months. You will rejoice, Mr. R., to hear that we have now the speakable pleasure of recognizing our Societies the triple glory of Christianity—and now a Bible Society; not confined to Europeans, we have two Afghans and one Hindoo, who aid the funds regular and liberal subscriptions.

#### MADRAS.

MR. PRITCHETT, of Vizagapatam, is at Madras, superintending the printing of his Telenga translation of the New Testament, which has been adopted by the cutta Auxillary Bible Society. Two thousand copies are to be printed.

Mr. Pritchett, referring to the difficulties of his missionary labours at Vizagapatam, says, "The great obstacle in the way of this people's conversion is not merely the chain of Caste, but a general persuasion that God is the author of moral evil; that he is identically the same with their own spirits; and that they are wholly accountable and guiltless: they are therefore totally unconcerned. These must be renounced before they become capable of repentance and faith in Christ."

#### CALCUTTA.

Extract from Mr. Keith's Journal, Calcutta, 1817.

APRIL 10. This being one of the Hindu holidays, a great number of people passed my house, with all their horning of idol music. On looking out, I saw dancing, with two cords through holes in his head and neck adorned with flowers. Other parties followed, some of whom had iron rods, about half an inch broad and one and a half thick, which they thrust through their sides, and others through their tongues; they were of various lengths, some of them 3 and others 6 cubits long.

Mr. Keith earnestly requests more missionaries. In my judgment, he says, hundred missionaries would not be too many for Calcutta and its environs; they might all preach to different congregations at the same time.

#### BERBICE.

MR. WRAY had a safe voyage to Berbice, where he arrived July 17, and has entered again upon his labours. The poor negroes welcomed his return, and again diligent to attend his ministry. Many slaves on estates long for instruction. The house New Amsterdam, in which they meet for worship, is too small; a commodious edifice is therefore about to be erected.

#### ST. PETERSBURGH.

A LETTER has been received from Swan, dated Oct. 12, 1818, from which we learn that his ministry on Lord's days evenings is well attended, as are also the monthly prayer meetings for the spread of the gospel. We are glad to find that our countrymen in Russia take so much interest in the cause of missions.

Mr. Swan has begun the study of Russ, under an able teacher; this language appears to be necessary, as the only medium through which the Mongolian and other languages

## INSTALLATION, AND

## ORGANIZATION OF A NEW CHURCH.

ON THE 27th INST. THE REV. JAMES SABINE, late Pastor of a church at St. John's, Newfoundland, was installed in Boston, over a Congregational Church and Society, gathered under his ministry, at the south part of the town. Their place of worship, hitherto, has been *Boylston Hall*. The new church was organized according to the plan and usages of the New-England Churches.

The religious services on this very interesting occasion, with the performers, were as follows:—The Prayer at the organization of the Church, was offered by the Rev. Mr. Gile; and the Right Hand of Fellowship by Rev. Mr. Huntington. In the installation services, the Introductory Prayer was offered by Rev. President Allen; and the Installation Prayer by Rev. Dr. Worcester; the Sermon was delivered by Rev. Mr. Codman; the Charge by Rev. Dr. Morse; the Right Hand of Fellowship by Rev. Mr. Dwight; and the Concluding Prayer was offered by Rev. Mr. Jenks.

The music on the occasion was performed by a number of members of the Handel & Haydn Society, assisted by their Organist, Mr. Tyler, in their usual style of excellence. The day was uncomparably fine—the audience large and respectable—the exercises solemn, appropriate and affectionate; and the apparent impressions on the audience, such as to encourage the hope, that they may be lasting and useful. The whole scene was calculated to comfort and strengthen the infant Church and their Pastor—and to prompt them to exclaim, "What hath God wrought?"

## TO THE PUBLIC.

Notice is hereby given that *Divine Services* will be performed at the Hall over Mr. Parkman's *Market House*, near West-Boston Bridge on the afternoon of Sabbath next, by the Rev. Mr. JENKS. All persons desirous to attend upon the worship of God in that place are invited to come.

N. B.—The Services will be in the afternoon only for the present. Jan. 29, 1819.

## THE FAMILY IDOLS OF POMARE,

## KING OF OTANEITE,

Which he relinquished, and presented to the Missionaries, either to be burnt or sent to the Missionary Society, have arrived in London; and a Picture of them appeared in the Missionary Chronicle of December last, a copy of which has been received at the *Recorder-Office*, and is suspended in our Counting-Room, for the inspection of any who are pleased at hearing that a heathen has promised to the church, it is His good pleasure to be "inquired of." Nay even the solitary Christian, who can gather no assembly around him on that consecrated evening, enter into his closet—call gladly to mind the general welfare of his brethren throughout the world—up his hands and his heart with the common rest—and feel his retirement cheered and lifted by the pleasures of social worship.

We would also suggest to those churches which enter this Concert, the expediency of rendering their meetings a little more public than has been usual in many places. The observance has,

in most cases, originated with a few;

in some, is nearly confined to professors of religion.

It has been regarded as exclusively a *church meeting*, and many, it is probable, have been withheld from attending it by a fear of running upon exercises, in which they were considered as having no part. Let the meetings be publicly notified, and let all the friends of religion be invited to attend them, and more extensive benefits may be expected to ensue.

At these meetings missionary intelligence may be advantageously communicated, and a missionary spirit inspired and diffused. Many a trembling believer may find himself unexpectedly "on the Lord's side"—and many a Gallo may learn to care for these things—may be led to see and feel the dignity and importance of the cause, in which such multitudes among all nations are engaged; and to seek a personal interest in that cause, which is accompanied by so many and so sweet prayers, and which is so signally "glorified" in its "free course" through the world.

Once more, we would remind those who observe this Concert, of the duty of adding *alms* to their prayers, for the upbuilding of Zion. The great cause, which Christians are thus commanded to God, is to be promoted by the use of means, so that the heathen may be saved—but how shall they be saved but by faith in the Redeemer? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall any preach except they be sent? If we pretend to unite in application on behalf of our benighted and perishing fellow-creatures, and yet refuse to make some exertions and sacrifices which are requisite, according to the system of the Divine dispensations, to the accomplishment of our professed designs, we run into the absurdity which St. James pointedly reproves. If it be but mockery to a naked and hungry brother, "he warmed and filled—notwithstanding we give him not those things which are needful to the body"—much more serious a self-contradiction is it, pour forth the language of compassionate intercession for the "poor and wretched, and miserable, and blind, and naked" heathen, and yet withhold the means which God has put into our hands, to impart to them the gospel blessing, of which they are in such perishing need! We are happy to observe that some churches appear to feel the force of such considerations, and have gone forward in a most honorable manner, to evince the sincerity of their prayers by casting their monthly offerings into the treasury of the Schools; in the afternoon she brought from her father, inclosing a one dollar bill, the following billet:

To the Master of the Sunday School—

"As it is the desire of the Beater, my daughter, to attend your School, with her brother, for instruction, if it is not inconsistent with your regulations, I shall be happy to have you receive her, and accept the inclosed towards the support of the School. May God grant you his aid and protection." Signed,

*A Friend to Sabbath Schools.*

## Abolition of Slavery.

At a meeting of the inhabitants of St. Helena, Sir Hudson Lowe in the Chair, the gradual abolition of Slavery in that island was resolved on, and all children born of Slaves there, after Christmas, 1818, are to be entirely free.

A Society has recently been organized in Savannah, called the "Instructive Circle," consisting of twenty-three members, young ladies. The object of the society is to clothe such intelligent children as will regularly attend the Free school, Sabbath school, and church. Thirty needy and deserving objects have already been found; and it is hoped by the members that the institution will be eventually successful in rescuing many from habits of indolence and vicious practices, and training them to become useful members of society.

A sermon was preached in New-York, on Sabbath evening the 17th, by the Rev. Mr. Mathews, from Esther, 2d chapter, 7th verse, when notwithstanding the pressure of the times, a collection of upwards of six hundred dollars was taken up for the benefit of the Orphan Asylum.

## CONCORD SABBATH SCHOOL.

## For the Recorder.

Mr. WILLIS.—The writer of this would avoid, on the one hand, every thing that might appear ostentatious, and on the other, whatever might reasonably be thought a concealment of useful facts and salutary examples. Most of the accounts of Sabbath Schools, which I have read, have appeared to me too particular, and to have a tendency to inflate the minds of children with worldly pride and ambition, and ready to the impressions of truth. In this occasion I may be erroneous, and my mind is open to conviction. With present impressions, I shall give a brief account of the Sabbath Schools in Concord, Mass.

The first school of this kind was opened in 1810, by a young lady who was convinced of the utility and importance of that method of instruction, and was afterwards encouraged in the undertaking by publications of that period on the subject. The minister of the town favored the plan, and was fully convinced, that it was one of the best methods of instilling religious knowledge into the minds of children, and preparing them for the higher instructions of a preached gospel. Considerable exertions were made in private and public to induce parents and heads of families to send their children, & to establish similar schools. After the school mentioned, had continued 4 or 5 years, in the pleasant season, several young ladies cheerfully accepted the proposal to open Sabbath Schools in the centre of the town. They were encouraged and succeeded beyond expectation.

But the people were not induced generally and cordially to attend to the subject, until the Circular, &c. from the Committee in Boston, respecting Sabbath Schools, was publicly communicated, and its object and plan warmly recommended.

In June last, a large school of about 130, was opened, clasped, and instructed by eleven instructors, four males and seven females, superintended by the Grammar School-Master, and under the inspection of a large Committee, chosen for the purpose.

The behaviour and progress of the scholars in general were highly pleasing and commendable; and the beneficial effects were evident. They were taught in Catechisms, Cummings' Questions, the Bible, Psalms and Hymns. Religious and moral instruction adapted to the ages and capacities of the scholars was given.—And it was pleasant and animating to see among them about 20, who might more properly be called youth than children. On a comparison of the general and individual attainments of the scholars in this town, with the attainments in other towns, as published, the children here have no reason to blush, nor to be reluctant to future exertions.

Several ladies still continue to teach, at their respective homes; and a goodly number appear happy in attending. In some of the distant parts of the town, individuals have attempted to teach schools on Sabbath; but it was found that it was too fatiguing for many of the children to return from public worship and attend the school. It is expected, when the spring shall open, there will be more general and increased attention to this excellent mode of instruction.—To me it is matter of regret and wonder, that any religious person, or parish, should oppose, or even neglect, Sabbath Schools; especially since the experiment has been made, and the benefit is so generally acknowledged. I know of but one serious objection to this plan of communicating useful and religious knowledge to the rising generations;—it is the difficulty of procuring suitable instructors in many places. Connected with this objection are the ill consequences of improper instruction by unqualified teachers. In common learning, it is admitted, that a bad method of teaching the first rudiments may be really injurious. Very much must be undone by the next instructor before any valuable progress can be made. And thus it may be in moral instruction: a wrong bias may be given, both as to matter and manner. But shall we therefore neglect our children, and withhold from them needed instruction in the most promising method that has been devised? As well might parents say, we will send our children no more to reading and writing schools, because they have not been taught properly at the beginning. Let there be care in the selection of instructors in proportion to the magnitude of the object, and let God be piously sought & trusted for his blessing. If in some places persons well qualified and willing to do the service cannot be found, the minister might himself attend, at least frequently, and in a familiar, serious, and pious manner, teach and counsel the lambs of his flock, who would cheerfully collect around him, and with respectful attention receive instruction from his lips.

*A Friend to Sabbath Schools.*

## CONGRESS.

An account of the proceedings of Congress to the 22d inst. inclusive, has been received. The House had been engaged for five days, on the Resolutions proposed by Mr. Cobb, of Georgia, disapproving Gen. Jackson's conduct in the Seminole War.

Messrs. Cobb, Clay, T. H. Nelson,

Johnson, of Virginia, and Talmadge, of N. York,

have spoken in favour of the Resolutions, and

Messrs. Johnson, of Kentucky; Smythe, of Virginia, and Jones, of Tennessee, against them.

Boston Society for the Moral and Religious Instruction of the Poor.

It is understood that this Society are preparing the Hall over the Market-House, at W. Boston, for public worship, and the Rev. Mr. Jenks is expected to preach there on the afternoon of next Sabbath; it is generally known that this gentleman has been employed for several months past in preaching on Central wharf to the Seamen; and it is intended to have his labors in future divided between the wharf and the Market-House.

Under the auspices of this society, the Rev. Mr. Rossiter is preaching to the destitute in town.

The Society have also under its care four Sunday Schools, to which about one thousand children belong.

The expenses of the Society are considerable in various ways; if therefore, this paragraph shall meet the eye of any benevolent person, who is inclined to assist in these efforts to "preach the gospel to the poor," information is hereby given that the Treasurer is Mr. Thos. Vose, No. 20, Central wharf.

Last Sunday a little girl, among several others, was admitted to one of the Schools; in the afternoon she brought from her father, inclosing a one dollar bill, the following billet:

To the Master of the Sunday School—

"As it is the desire of the Beater, my daughter,

"to attend your School, with her brother, for

"instruction, if it is not inconsistent with your

"regulations, I shall be happy to have you receive

"her, and accept the inclosed towards the sup-

"port of the School. May God grant you his

"aid and protection." Signed,

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## MARRIAGES.

## HOMESTIC NEWS.

## DOMESTIC NEWS.

## NEW-YORK, Jan. 23.

On the 6th inst. we published a letter from Captain Hand, of sloop *Henry*, of Albany, giving a melancholy account of the wreck of his vessel, and the loss of every person on board but himself, including two Passengers, a Mr. Campbell and a Mr. Kinley. A young gentleman of this city informed us yesterday that the latter name is incorrect, and that the second passenger in the sloop was the Rev. John I. Kirby, formerly Tutor in Union College, Schenectady, and lately settled in the Ministry at a place near Newburyport, in Massachusetts. The Rev. Mr. Kirby, after his arrival in this city, on his way to Charlestown, or the benefit of his health, was disappointed in his expectation of a passage in another vessel, and anxious to proceed without delay, embarked on board the Henry. Our informant cannot be mistaken, as he was well acquainted with Mr. Kirby, accompanied him to the vessel, & saw him embark.

*Loss of the William.*—The *Alexandria Gazette*

contain a particular account of the loss of the brig

William, Captain Nowland, of Philadelphia.

By this account it appears that the William left Cape Henlopen on the 3d of September, bound to Cork,

with a cargo of cotton and staves.

On the 6th she sprung a leak in a severe gale.

Both pumps were continually employed to keep her free until the gale abated, when the leak decreased.

On the 26th she again encountered a severe gale,

and the leak increased to an alarming degree.

Both pumps were constantly at work for upwards of 50 hours, and the deck load of staves was thrown overboard.

Still the water gushed rapidly.

On the 28th the water being two feet deep in the cabin, and no hope remaining of her floating through another night, the Captain, Passengers, and the crew, were preparing to leave her in the long boat, when they providentially discovered a sail in the S. W.

They immediately gave signals of distress, and bore away for her.

She proved to be the British Ketch *Fame*, Mageras Ormand, master, who very humanely received them on board, together with what few articles they could save.

When they left the William, late in the afternoon, the quarter deck was fast

separating from the main deck, and the plank of the wales coming off under the main chains.

The Ketch lay by all night, in order to endeavor to save something more, but at daylight no vestige

was seen, although staves were floating in every direction.

The crew were safely landed in Liverpool about the middle of October.

General Count Lallemand, has declared his intention, before the District Court of the United States, at New-Orleans, to become a citizen of the United States, as soon as the terms prescribed by the naturalization act will permit. He has hired a small farm in the vicinity of New-Orleans, where, it is said, he intends to spend the remainder of his days.

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General Count

## POETRY.

For the Boston Recorder.

## FAREWELL.

WHEN weary of tumult and noise,  
'Tis then that I gladly retire,  
And seize on the rational joys  
Which circle the cottager's fire;  
And there in the bosom of peace,  
My griefs and my cares I repel,  
Too fondly imagine they'll cease,  
And gladly I bid them Farewell.  
  
From claims of society free,  
No more in its vortex I'm whirl'd,  
My fears and my jealousies flee,  
And leave me at peace with the world:  
And then in seclusion, I feel  
Emotions which form such a spell,  
As vainly I strive to conceal,  
At bidding a painful Farewell.  
  
What sweet recollections arise,  
In tracing the scenes of our youth,  
When virtue illumin'd the eyes  
With innocence, beauty and truth;  
These days like a vision have fled,  
Yet still on their image I dwell,  
Till lost in oblivion's shade,  
I sigh a reluctant Farewell.  
  
The friends to my memory dear,  
Still cling to this wandering breast,  
And claim at our parting, a tear,  
The flow of a feeling suppress'd:  
How strong such attachments can bind,  
These numbers but feebly can tell;  
With the folds of my heart are entw'n'd  
The friends I now bid a Farewell.  
  
Altho' at such parting we grieve,  
There's a solace, a balm for the mind,  
The fond recollection, we leave  
Such lasting endearments behind;  
On these in our sorrows we lean,  
And on these our fancy will dwell;  
And nought our affections can wean  
From the scene of a tender Farewell.  
  
My lyre, which so often has wrung  
From pain a delicious repose,  
Reluctant, I now leave unstrung,  
A solace no more for my woes:  
Yet if its unusual strain  
Could a doubt or a sorrow dispel,  
I'd wake it rude echoes again,  
Nor bid it a final Farewell!  
  
And O! that Religion's bright beam  
May ever illumine my way;  
Thro' clouds of adversity gleam  
The cheering effulgence of day;  
A star on this ocean of strife,  
A guide on the floods as they swell,  
Till I bid the rude tempests of life  
A peaceful and final Farewell!

Bridgewater, Jan. 22, 1819.

## MISCELLANY.

## THE CRUSADES.

The London Baptist Magazine, in a series of Historical Essays, gives the following account of those unchristian Expeditions of former times, the Popish Crusades. How much more consistent with the spirit of the Gospel, how much more economical, and how much more likely to succeed in extirpating infidelity from the "holy city," is the recent Mission to Jerusalem, must be evident to every candid reader.]

The crusades, or croisades, from the French word *croix*, a cross, signified wars carried on against infidels under the banner of the cross: hence the adventurers were decorated with a cross on their right shoulders. They commenced in the year 1096, and originated in a superstitious veneration for those places that were distinguished by the principal events of the Redeemer's life; and for those objects that were pronounced, from their connexion with those events, to be sacred relicts: hence, a succession of pilgrims, assembling from every Christian country, were seen paying their devotions at the holy sepulchre; and so little was the simplicity of the gospel dispensation understood, that a toilsome journey to Jerusalem was more than equivalent to a life of regularity and usefulness at home.

The propensity which, directed by enthusiasm, led to these excesses, is far less surprising than the excesses themselves. The curiosity we feel to visit the sites of some great events, or the birth-place of some illustrious character; our eagerness to handle some ancient relic, or snatch a fragment of some venerable ruin, if not restrained by reason, and corrected by piety, might very easily hurry us into the extravagance of enthusiasm, and the iniquity of superstition; indeed, of which us can say, he should be the subject of no immoderate sensations, if he could behold the sepulcher in which the Saviour lay, or the cross on which he suffered? but it deserves remark, that the great Disposer of events has checked this propensity, by suffering time to destroy the materials, and even the enemies of religion to possess the places, which its professed friends are prone to idolize.

The Turks took the city of Jerusalem from the Saracens in 1065, and began to treat the devotional visitors with far less respect and ceremony, and it soon became hazardous to undertake the exemplary pilgrimage. This was the more irritating, from the opinion which then prevailed, that the 1000 years mentioned in the 20th chapter of the Revelations were fulfilled, and that Christ was about to make his appearance in Palestine to judge the world, which considerations increasing the merit, and even the necessity of these pilgrimages, rendered them much more frequent.

Pope Gregory VII. therefore formed the design of uniting the powers of Europe in the attempt of wresting the favourite country from the grasp of the Mahometans; but his encroachments on the privileges of the princes, had rendered them too suspicious of his designs, to become the agents in his plans. But a native of Amiens, Peter, commonly called the Hermit, having made the pilgrimage to Jerusalem, returned so deeply affected with the dangers to which the poor travellers were exposed, and with the oppression under which the Eastern Christians laboured, and entertained the bold, and apparently wild idea, of leading sufficiently powerful armies to subdue the infidel nations. He submitted his plan to Pope Martin II., who, though aware of the

advantage that must accrue to Rome from its execution, was too prudent to hazard disappointment without greater plausibility of success. He therefore summoned an immense multitude at Placentia, which he denominated a Council; consisting of 4,000 ecclesiastics, and 30,000 seculars. As no hall could contain them, they met in a plain; and so impressive were the harangues of the Pope and Peter in behalf of the persecuted pilgrims and oppressed Christians of the East, that the devoted crowd declared for the meritorious undertaking.

Encouraged by his success in Italy, and actuated by the deepest policy, Martin thought it necessary to engage the more warlike nations of Europe, and therefore dispatched Peter to visit the most important cities, and to endeavour to interest the most powerful sovereigns in the enterprise. The fame of the great and glorious design being now generally diffused, a second Council was held at Clermont, in Auvergne, which was attended by the greatest prelates and nobles of the day. Such a dignified assemblage gave new zeal to the Pope and the Hermit, who renewing their pathetic addresses, so wrought on the passions of the auditory, whose enthusiasm the very concourse was calculated to excite, that, as with one voice, they exclaimed, in supposed ominous language. "It is the will of God." This serious sentence, uttered by the multitude on so memorable an occasion, was regarded with more attention than even the oracular decisions of the ancients. It became ever after their motto, as well as their signal of assemblage and battle on succeeding occasions. How often, in perusing the pages of history, and even in the observation of modern times, have we to lament over the mistaken and misguided zeal of popular assemblies! How cautiously should they be attended, especially by the young, lest the momentary impulse of some unshallow passion should so terminate, as to lay the foundation of lasting remorse!

The state of England favoured the romantic undertaking. Ignorance and superstition completely subjected the public mind to the domination of clerical power, which procured present misery, and awarded eternal ruin to the disobedient.—The military spirit, too, was generally diffused; and the practice of the nobles, in making war with each other, in redress of their private wrongs, greatly contributed to its preservation. A man's safety depended more on his prowess and his alliances, than on the protection of the laws: valour was the great virtue of the day. Such state of society, therefore, was highly favourable to the enthusiastic project; and such was its popularity, that the Princess Anna Commena observes, in her history, "all Europe, torn from its foundation, seemed ready to precipitate itself in one united body on Asia." Nobles, artisans, peasants, and priests, alike engaged in the undertaking, as the high road to heaven; and cowardice or impurity was affixed to the characters of the reluctant. In the exercise of hope, the nobles, awarding to themselves the opulent establishments of the East, sold their present possessions, that they might be unencumbered, and suitably equipped. The aged and infirm co-operated in the undertaking by presents; and even females, forgetful of the nature and duties of their sex, shamelessly joined the army in disguise. Such extraordinary volunteers, while they presented a motley group, formed almost a countless multitude, and apprehensions were entertained that the magnitude of the armament would prove the cause of its overthrow. The leaders, therefore, in order to render their forces the more manageable, sent forward the undisciplined, to the number of 300,000, under the direction of Peter the Hermit, and Walter, (commonly called the Moneyless). These took the road through Hungary and Bulgaria, towards Constantinople, unprovided, trusting to the merit of their cause, and the miraculous interposition of that Holy Being, whose will they had declared their project to be. A conduct which, however ridiculous and preposterous in them, affords a lesson to many a fearful Christian, who has often been deterred from evident duty by the prospect of difficulty, forgetful of the power, the faithfulness, and mercy of God. As might have been expected, the disorderly crowd were soon obliged to resort to plunder and violence for their daily support; nor did the failure of miracles, and the destructive attacks of the enraged inhabitants of the countries through which they passed, cause them to suspect the propriety of their motives, or diminish their ardour in the enterprise. The better disciplined armies followed after, and when they were mustered in the plains of Asia, amounted to 700,000 men. In this expedition, the famous Godfrey of Bouillon, Duke of Lorrain, took the city of Nice. Jerusalem also yielded to the combined army, and Godfrey was gratified by being chosen king. The battle of Ascalon, gained by the Christians over the Soldan of Egypt, followed, and terminated the first crusade.

The second crusade in 1144 was still less successful, although commanded by the Emperor Conrad III. and Louis, King of France. The army of the former either perished by the hand of the enemy, or fell a prey to the treachery of Manuel, the Greek Emperor; and that of the latter, abandoned the siege of Damascus, through the unfaithfulness of the Christians of Syria. In 1188, immediately after the retaking of Jerusalem by Saladin, the Soldan of Egypt, the third crusade was undertaken. Past failures had not taught wisdom, and former misfortunes were forgotten. 300,000 men were soon found again to invade the sacred land, and among the heroic chiefs, were the Emperor Frederick Barbarossa, Philip Augustus, King of France, and Richard I. King of England, in the review of

whose reign, in our next essay, we shall have to examine the events of this crusade.

The fourth crusade was commenced in 1195, by the Emperor Henry VI. after Saladin's death. The invaders gained several battles, and took many towns, but the death of the Emperor arrested their progress, & obliged them to quit the prospects of their success, and return to Germany.

Innocent III. in 1198, succeeded in provoking a fifth crusade. But the adventurers had to contend with a more formidable enemy than even Saladin had proved. The plague rapidly thinned their ranks, not only by death, but by inducing many to return home to avoid the contagion. Through this calamity, added to the disagreements of their leaders, and the consequent division of the forces, the Soldan of Aleppo found no difficulty in defeating the remnant of the army.

The sixth crusade began in 1223, and was speedily terminated. Damietta was taken, but was soon surrendered again; and the following year peace was concluded with the Soldan for ten years. About the year 1210, Richard, Earl of Cornwall, brother to Henry III. King of England, proceeded to Palestine with an English army; but finding, on his arrival, that it would be more advantageous to conclude peace than hazard a war, he shortly returned. Four years afterwards, the Karasimans being driven out of Persia by the Tartars, fled to the Holy Land, and completely defeated the Christians at Gaza.

St. Louis headed the seventh crusade in 1249, and Damietta was again taken. His success, however, was arrested by disease, which so prevailed among his troops that he attempted a retreat; the infidels, resenting such frequent visits, pursued the fugitives, and massacred the greatest part of them, returning with him and his nobles as their prisoners, and they were obliged to purchase their liberty by a truce for ten years.

The last crusade was commanded by the same Prince in 1270, who, after taking the port and castle of Carthage, in Africa, soon died, leaving his army in very indifferent circumstances to the direction of his son, Philip the Bold. The King of Sicily, however, soon arrived with a fleet, and disembarking his troops, joined Philip; but their united forces were repeatedly checked, and after obtaining an advantageous peace, they retired to their separate kingdoms. Prince Edward, of England, arrived with some assistance, about the time of this treaty; but being recalled to ascend the throne of England, his visit was fruitless. In 1291, the town of Acre was taken and plundered by the Soldan of Egypt, and the Christians driven out of Syria. So many sufferings, losses, & disappointments, had progressively abated this wild zeal, and succeeding Popes found it impossible to induce another crusade.—Nicholas IV. in 1292, and Clement V. in 1311, were particularly anxious to accomplish the object, but happily failed.

It has been computed that, at least, two millions of poor deluded creatures perished in these various expeditions; and it does not seem possible to find, in history, parallels to the extravagance and wickedness of these adventures. The fanatics proposed to themselves what they deemed a pious object, and set about accomplishing it by the most anti-christian means: and not only did they employ methods, contrary to the spirit of the gospel, but they committed the most wanton and horrid excesses at the taking of Jerusalem, murdering alike the garrison, and the inhabitants without distinction, unmoved by youthful innocence, female tenderness, and aged weakness; and, monstrous to relate, with hands yet redning with the blood of the dead and the dying, marching over the bodies they had slain, presented themselves like demons at the holy sepulchre, and sung anthems of praise to the Saviour of mankind.

What a merciful dispensation for the reader, and the writer, that they are permitted to live in a period of the world so much more enlightened, and that they are not the devotees of that false religion, which can so completely enslave, and so fatally mislead the human mind!

## CONVERTED PAPIST.

The following Narrative, extracted from the last Report of the London Hibernian Society, is illustrative, both of the gloomy superstition by which multitudes of the people of Ireland are kept in bondage, and of the influence of Scripture Light in freeing the mind from its dominion.]

The subject of this narration had considerable expectations in early life, and had received a suitable education; but, by some untoward circumstances, she had been kept out of the property to which she was entitled, and was reduced to great distress. Urged by poverty, domestic strife, and above all by superstition, she resolved on leaving her family, and devoting the rest of her days to religious services, in what is called "performing Stations," at different places in this kingdom, famed for imparting peculiar merit to observances performed at them. She accordingly left her husband and two young children; nor had he any intimation of her resolution, or the motives which contributed to the step that she had taken, until he received a letter from her a considerable time after her departure.

It would be tedious to enter on the history of her pilgrimages, stations, and mortifications. People devoted to this kind of life need no money to procure sustenance. They are received as angels into the cabins of the poor, who conceive that they participate in the merit of all their labours of superstition, by contributing to their necessities.

While the pilgrims are thus provided with sustenance for the day, they are nevertheless, under the necessity to beg in order to procure raiment. She, however,

had recourse to a way more congenial with her feelings, to supply her wants in this respect. When necessary, she opened a Female School at different places, during the vacations which occurred between the Saints' Days, on which the Stations at different wells, groves, and high places, were to be performed. In choosing the site of her School, she had an eye to the contiguity of some holy place; or a situation so circumstanced, as to connect her residence there with the necessity of a meritorious mortification. Thus she once fixed on the centre of a large bog, where in a hut she kept school; and though her light-footed pupils could, with little difficulty, wade through the quagmires which seemed to bar the entrance, her journey from thence every Lord's Day to Mass never failed to leave her bones sore for most of the week: but mortification was her trade; and she looked forward, in hope that her passage through purgatory would be tolerable, in proportion to her sufferings here. In seasons of plenty, she found no difficulty to get pupils in such places; but the late and present hardship of the times, drove her to the necessity of seeking employment in better-circumstanced situations. She came to this place highly recommended, and soon had a respectable School.

In the Mass Houses, which are generally extensive buildings, there are Crosses painted in black on the walls, at certain distances: these are called Stations. To these, Devotees resort morning and evening, and take a circuit on their knees, which they call "Performing Stations;" having to repeat a certain number of prayers within the limits between Cross and Cross. She was constant in her observance of those meetings; and, by her zeal, stimulated many indolent Catholics to more painful and active devotions.

On last Ash-Wednesday, she repaired to Mass, and took with her all her pupils. Among them was a Protestant child. After Mass, she accompanied the child home, and apologized for the liberty which she had taken. The mother, said, to be sure she would not wish her child to be in such a place; but, from her youth, she supposed she had paid but little attention to what passed there. Looking, however, on the child, and observing the black mark on its forehead, which the Priests on that day put on the forehead or on the palm of the hands of all their flock, she exclaimed, "What! what! has my child been branded with the mark of the beast?" The other inquired into the cause of her astonishment, and the indignation which she manifested on seeing the mark on the child's forehead. To explain her conduct, the mother produced a Bible; and, turning to the Book of Revelation, read a passage out of it, in reference to the subject. The other had never read a page in the Holy Scriptures; or, before that moment, so much as heard a passage read. She had, indeed, heard that there was such a book, and that it was the Word of God; but that none but the Clergy should presume to look into its contents. After some time, however, she took courage to indulge her curiosity, and look into a book which she knew was forbidden to the Laity. Her approbation of the book, and a desire for inquiry, led her frequently to converse with the mother of the child; and, in this way her doubts so increased, that she made them a very prominent part of her next confession to a Priest, a coadjutor in that parish. This gentleman dwelt largely on the enormity of the crime of doubting any principle of her religion; strove to obviate all her objections, by alleging her incompetency to judge; and, beside a heavy penance, laid her under an obligation, on pain of inevitable destruction, never to open a Bible, or converse with a Protestant on the subject of religion. All this, however, did not do; for though, while terrified and intimidated by the threats and injunctions of her Confessor, she had unwillingly promised obedience, she relapsed in a few days, and returned to the Bible.

About this time, her attention to the Scriptures was perceived by the parents of her pupils. They were much alarmed; for, being able to pay for the education of their children, in order to preserve them from contamination they had never sent them to any of our Schools. Her continuing to read the Bible every leisure hour, and the omission of the usual regularity in attending the Stations, made them more than suspicious; and the result was, that she was deprived of every Catholic Child under her tuition; when, hearing that we had mistresses employed to instruct females, and that our Schools were Bible Schools, she called on me to seek a situation.

As the parents of the pupils who had left her would not pay any part of the stipend owing to her, I paid what she was in debt for her lodgings, and some trifling necessaries, during the suspension of her School. Having entertained the design of getting her reconciled to her husband, though she dreaded her change of sentiments would be an insurmountable bar in the way, I wrote to him; and the result was, I happily succeeded.

## MAGNANIMITY.

The following anecdote has not yet been laid before the public:—The Count de Arcos, at present prime minister in the Brazils, has immortalized himself in the opinion of his countrymen by a magnanimous trait. It was through the wise measures and exertions of the Count, that the late revolution of Pernambuco was attended with no fatal consequences to the crown. King John VI. the reigning monarch, grateful for his important services, handed to the Count a blank sheet of paper, with his name only signed at the bottom, telling him to write thereon anything he wished, as it would be considered as the Sovereign's will, and immediately executed. The Count took the paper, and wrote thereon an order for the liberation of all the prisoners detained at Pernambuco, and held for execution. The king commanded that the order should be carried into immediate effect.—London paper.

**THE LORD WILL PROVIDE.**  
The following anecdote is calculated to please in the sight of God; and that always has, and always will, favour the exertions of those who are engaged in it.

Long before the establishment of Balaclava, the Rev. Peter Williams, a polished Clergyman in Wales, seeing his countrymen were almost entirely destitute of a Bible, and knowing that the work of the ministry could not prosper without it, undertook, with confidence, although destitute of the means, to translate and publish a Welsh Bible for his countrymen. Having expended all his living, he expected every hour to be arrested and imprisoned without the means or the hope of his release. One morning he had taken an adieus leave of his family for the purpose of his pious labors, with an expectation that he should not be permitted to return. When he was mounting his horse, a stranger rode up to him, and gave him a letter. He stopped and read it, and found, to his astonishment, that a lady had bequeathed him a legacy of 3000 sterling. "Now, my dear wife, I can finish my Bible, and pay my debts, and live in peace at home."

This anecdote obtains additional interest, being related to us by a pious old lady, place, who is a native of Wales, and who heard Mr. Williams preach, & has often

Red.

TRACT ANECDOTE.

A Minister was lately sent for, to visit a woman who was near death. On entering the room, she was lying on a bed with her head on the Bible. Underneath it was a small box. "This" (she exclaimed with confidence) "is, next to the Scripture, comfort in my affliction: through it I used to read the sacred volume, and it shall be with me to the grave." Then, with a tear rolling down her countenance, and pressing both the books to her bosom, said, "Blessed Bible and Blessed you I have been brought to love my soul, and to die in peace."

## Hard Ware.

## JOHN C. PROCTOR.

No. 37, Union-

HAS received by the Margaret and Falcon and Triton, from Liverpool. A very complete assortment of CYRUS AND HARD WARE GOODS, among

are the following, viz.  
Table and Desert Knives and Forks, Pen and Pocket Knives, Shoe, Bread and Butchers' Knives, Table and Butcher's Steels, Plated and tinned iron Tea and Table Scissors, House, and Sheep Shears, Fine Tailor's Shears and Scissors, Razors, Spectacles, Snuffers and Trays, Plane Irons, Chisels and Gauges, Cast and German Steel Hand and Panel Veneering, Bow, Fret and Compass Saw, Compasses, Rules and Spoke Shaves, Shoe Pincers, Hammers, Awls and Tack Butts, Screws, H and L Hinges, Round and flat Bolts, Files and Raps of nearly every description, Brass Case, Knob and Mortise Locks, Closet, Chest, Desk, Trunk and Padlock, Bridle, single and double Roller Gun Lock, Gun Worms, Bullet Moulds, Pistol and Musket Flints, Copper Powder Flasks, Leather Shot Bag, Round and square Brass Socket Casters, Brass Draw and Commando Knobs, Commando Plates, Lion-head and Curtains, Brass Thumb Latches and Door Rappers, Brass Coats, Nails and Candlesticks, Japan'd Tea Trays, Bread and Cheese Butter, Copper, cast and sheet iron Tea-Kettle, Cast iron Boilers and Sauce Pans, Box, post and patent Coffee Mills, Pocket Books, gilt M. and Bell Buttons, Iron and brass head Fire Irons, Brass head Fire Dogs, Carpenters' and Coopers' Adzes, Coal-hods and Scopes, fine rose and clasp Shovels and Trace Chains, Anvils and Vises, Tub and Cast Steel, Window Glass, Lead, Powder and Shot, Hollow Ware, Muskets, Fowling Piece, All which will be sold low for cash or credit.

Ladies' short Kid & Beaver Gloves of a good quality, little spotted, at twenty cents a pair.

JEREMIAH FITCH & CO. No. 5, Market-Street, have for sale, 100 dozen women's short and Beaver Gloves, at 20 cents per pair, spotted, strength not injured.

N. B. Also for sale, 500 dozen gentlemen's Beaver Gloves, partially damaged, at the price of 2 dollars per dozen, or 20 cents per pair.

Jan. 16. 5w

## LOOKING GLASSES.